THE EVANGELICAL LUTHERAN INTELLIGENCER.

Hier stehe ich, ich kan nicht anders:
Gott helfe mir! Amen.—LUTHER.

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THE BIRTH OF CHRIST.

It has always been considered useful by the Lutheran Church to commemorate on particular days the events which are most remarkable in the history of our redemption. Not that it has been maintained, that these days are divinely appointed for this end, and claim our attention upon the authority of heaven; not that they are to be placed on the same ground with the day which we are "to remember, to keep it holy," but that it is a useful expedient, and warranted by the nature of man, to fix his view at certain periods upon certain prominent occurrences, that he may be forcibly reminded of them, and feel the influence which they can impart. He who is best acquainted with our frame, in his own appointments has given, we think, a sanction to the principle, which will secure it from contempt. The day on which the birth of the world is commemorated, and which is made under the Gospel dispensation to embrace another grand display of Omnipotent power, and that which was to be associated in the minds of the Israelites with the destruction and the salvation of the Egyptians and themselves; the Sabbath, and the Passover, proclaim to us the utility with heaven's approbation, of setting apart a portion of our time, of regular recurrence, for meditation and every other appropriate exercise, upon the memorable things of eternal providence. The wisdom of man has made the same decision in regard to political and civil matters. On the 4th of July—a day never to be forgotten, free America rests from her labours, celebrates her independence, recalls the facts by which it was attended, and reads her noble expression of her wrongs, her rights, and her determinations to be free. Who does not see that this must be useful—that it must kindle anew the spark of liberty, and prepare those forever to be governors of themselves, who have already been made so. We make these remarks to explain our views, to relieve ourselves from weak objections, and to make known precisely the ground on which—once in the

year, and at the period when it has been generally thought, it took place—we employ one day in remembering, and improving the incarnation of the Son of God. It is pleasing to see, that some who regarded this practice as a remains of Catholic Superstition, and of Popish addition to the simplicity of the Gospel, are beginning to consider the matter in a different light, and to admit, that it is profitable to celebrate the birth of the Redeemer of men. Never was there an event of deeper interest, and of more extensive consequences of a beneficial character, than that which has been mentioned. It had long been promised, it had constituted the burden of many a propheey, it had excited the desire of many a saint. Prophets and Kings desired to see it and died without the sight. Beheld even afar off, by the father of the faithful, he rejoiced. When it was accomplished—neither heaven nor earth was unmoved and uninterested. The beautiful and striking narrative of Luke, shews how vivid were the emotions, and how high the joy of angels and men. "And she brought forth her first born son, and wrapped him in swaddling clothes and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth, peace, good will towards men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known to us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning the child. And all they that heard it, wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned glorifying and praising God for all things that they had heard and seen, as it was told unto them." Elevated and august is the personage, whose birth is made known in these words. Though born of a woman, poor and neglected—in the most humble circumstances—though appearing in the feebleness, and helplessness of infancy—he is great, superior to all that earth had ever seen, or woman had ever

brought forth. We commemorate the birth, not of a hero, a philosopher, a legislator or a Reformer, but of God—for he shall be called "Emmanuel"—"God with us." Visit we Bethlehem, and the stable—behold we the manger and its infant tenant—ask we, who is this? we will be told it is God manifested in flesh. Though poverty mark his condition, and splendor and affluence afford him no aid, he is rich, and was so from all eternity. The men of inspiration, who tell us how humiliating were the accompaniments of his appearance on earth, dwell in strongest and clearest terms on the dignity of his character, and the lustre of his perfections. It is of him that they say—"In the beginning was the word, and the word was with God, and the word was God"—"that he is God over all, blessed forever"—"that in him dwelt all the fulness of the God-head bodily." It is to him that they ascribe the creation and preservation of all things—"All things were made by him; and without him was not any thing made that was made." "By whom also he made the worlds; who being the brightness of his glory; and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high. It is of him they make known, that he wrought the most stupendous miracles—gave sight to the blind, hearing to the deaf, limbs to the maimed, the power of moving to paralytics, and life to the dead, and, all in his own name and in the exercise of his own power. It is to him that they represent his disciples as addressing themselves when they use the language "My Lord and my God!" "Lord thou knowest all things"—"Lord Jesus, into thy hands I commend my spirit." It is in his name, they declare, that men are to be baptized, as well as in the name of the Father and Spirit, and he who promised to be with them till the end of the world, is supplicated equally with the Father and the eternal Spirit to grant his grace unto his people. The babe of Bethlehem is the God of the Universe, the Creator of angels and men—the Supreme object of adoration to every holy intelligence. But though in the form of God and not assuming too much when he claims equality with the Father—he made himself of no reputation and took upon him the form of a servant and was found in fashion as a man. "For ye know the grace of our Lord Jesus Christ, who although rich, yet for your sakes he became poor. Humble, as we have seen, and lowly was his birth, painful and toilsome were the scenes of his earthly pilgrimage. From the manger to the cross—from the stable to the tomb of Joseph of Arimathea, many and great were the privations and sorrows of God's well beloved son. "He was a man of sorrows and acquainted with grief" and he could with truth give this affecting representation of his condition—"The foxes have holes, and the birds

of the air have nests, but the son of man hath not where to lay his head." But who does not know the sad tale of his rejection "by his own," to whom he had come, the contumely and insults that he endured, and the cruel and ignominious death that he suffered. His disinterested benevolence, his unceasing goodness, his indefatigable exertions for the alleviation of human misery, and the salvation of perishing souls, procured for him, instead of a grateful return, a painful death. In all that suffering which he witnessed, and the subject of which he himself was, his transcendant excellency and glory often beamed forth. His cruel and unrelenting enemies, listening to his more than human wisdom, expressed in strains sweeter than angels use, were compelled to admit, that never man spake like he did. The centurion at his cross, and the thief upon it, bore testimony of his Divinity and Messiahship, whilst they expressed their irresistible convictions in the language—"Truly this was the Son of God"—"Lord Jesus remember me when thou comest into thy kingdom."

Pregnant with the most glorious results was the birth of the Son of God. He comes on no unimportant mission. A God appears, and a work worthy of his power is to be performed. A ruined race is to be saved. The throne of the Eternal is to be upheld, the government of God is to be supported, his law is to be magnified, hell is to be robbed of its prey, and heaven filled with holy and happy worshippers of the adorable Trinity. A life is to be given for the ransom of man—a sacrifice for sin, is to be made in the nature of man, to which infinite efficacy will be given by the nature of God—A stream of healing is to go forth, from the Mount bedewed with the blood of the Saviour, to every kindred, and tongue and people—for the removal of all man's moral maladies—A proclamation of pardon is to be sounded to all men, and sinners of every name and of every degree are to be told that there is redemption, that God will save to the uttermost, all that come to him in the name of Jesus Christ. What wonderful things! what stupendous consequences! Admiration, praise, gratitude, love, and obedience should fill every heart. The Saviour Jesus is born, and there is glory brought to God in the highest, on earth peace, and good will towards men.

A smooth sea never made a skilful mariner. Neither do uninterrupted prosperity and success qualify a man for usefulness or happiness. The storms of adversity, like the storms of the ocean, arouse the faculties, excite the invention, prudence, skill, and fortitude of the voyager. The martyrs and confessors of ancient times, in bracing their minds to outward calamity, acquired a loftiness of purpose, a moral heroism, that was worth a life of softness and security.

For the Evangelical Lutheran Intelligencer.

Was Luther an absolute Predestinarian?

No. IV.

I have shewn, that, in Luther's strictures on the free will or moral powers of man, from which it has been alledged, that he held the doctrines of absolute predestination, no certain proof of such an allegation may be found. I shall now proceed to prove, that, notwithstanding he advanced up to the very boundary line of the region of absolute predestination, he did not proceed one step within that region. For,

First, Though Luther always taught that Faith is a gift of God, yet he by no means supposed that the gift was communicated by an *irresistible* grace and call and will of God.

They who hold the doctrine of absolute predestination, teach that all mankind are so spiritually dead or altogether the slaves of sin, that, if any are to be restored to spiritual life and happiness, it must be done by the almighty power of God, *calling* the dead into life; that, as Lazarus, when dead, could not resist the call of Jesus restoring him to life, so the sinner, when *earnestly* called, by the gracious and almighty will of God, *cannot resist* the call of the Spirit of Grace; that the *call* of God, though proclaimed to all, is *graciously*, *seriously* and *earnestly*, intended only for the *elect*, whom God has predestined to salvation; that in these therefore it is made *effectual*, while in all others it is but a sound and ineffectual; so that, when God, earnestly, seriously and graciously, designs the salvation of a sinner, it is not in man to submit or to resist, to accept or to refuse. He is saved by the effectual calling, the irresistible grace of God —Now this was not Luther's doctrine.

When speaking of the work of God in man, and of man's impotency in matters of religion, Luther's language, like that of the Holy Scriptures, is highly figurative. But figures of speech must always be interpreted only according to their general scope. If we neglect this rule, we may make the most correct speaker or writer, often to utter the most glaring absurdities and inconsistencies. When our Saviour says, let the dead bury their dead, who would be so foolish as to imagine his meaning to be, that these figuratively dead persons, who are to bury their deceased friends, like the spiritless corpse, have no will of their own, no active living power? Similar observations are applicable to every trope or figurative expression in the Holy Scriptures or elsewhere. Luther says, that *in things relating to God and above us* man has no free will, but is like a lump of clay in the hands of a potter, to which all is done while it does nothing. Now if here we were to interpret

his meaning as though he would deny all will and power to man, and make us in all respects like lifeless lumps of clay, we should unjustly overturn the scope or design of his figure. His figurative language in this must be interpreted by its connexion, and in accordance with other plain and proper expressions found in his works. He certainly does not mean to say, that man, like a lump of clay, has no will at all, that, while under the influence of divine operations, he has in himself no life, no action, no will to act, or that man can do nothing in *opposition* to God. His meaning is only, that, to the production of the change of mind by faith, man cannot act with God any farther than to "take, receive, or accept," (See his comment, on Genesis, ii.) The man, who, under divine influence, is operated upon, "prepared and regenerated," is the same man who, when left to himself, has will enough to act contrary to the will of God, or who, "possessing and hearing the word of God, that power of God unto salvation, cannot bear the truth, and casts off the word of salvation." He is a being possessing and exercising will and power. Luther therefore, in the commentary above referred to, supposing man to have and to hear the word of God, and to be a subject of the operations of the Spirit of God, pointedly and declaredly says, that, "man in such a case often *resists God's Spirit, becomes an enemy to God* by his free will, blasphemes the Holy Spirit, and goes and follows the dictates of the evil lusts and impulses of his heart." But, lest he might not be sufficiently understood, Luther goes on to explain himself at considerable length, and concludes with the following words, in which the possibility of man's refusing and opposing or resisting the work of grace, is at least clearly implied, saying: "When the Holy Spirit reproves us by his word, *if then we submit and give ourselves up to him*, with humble acknowledgment of our sin and wickedness, he will remain with us."

It may safely be admitted that Luther does not speak with the technical precision on this subject that we find in later works of Lutherans or Calvinists. The reason is evident; those modern doctrines were not yet in vogue, or technically formed, in Luther's days, and he had enough upon hand to clear away misconceptions of the word of God that were not only promulgated, but ruling or spreading during his life-time; and what he himself said concerning man's impotency in matters of eternal import; he certainly did not consider productive of the conclusions which the absolute predestinarians of our day would draw from them. The numerous quotations which I shall lay before the reader, will however sufficiently show that Luther would not have subscribed to the modern doctrines of the special and effectual calling of the elect, and of irresistible grace.

"God cannot," he says, "bear this unbelief, unthankfulness, and kindred wickedness; he *will not draw any one to himself by main force.* If you *will not* receive him, but chuse to be wiser than the word of God, *then he permits you* to go your own way.

Again, "God is good and kind; not like man, but *from the bottom of his heart*, always inclined to bless, and not ready unto anger and punishment, except *where he is forced or driven to it* by the unceasing, unrepentant, hardened wickedness of man."

In his table conversation, ch. xxvi. p. 283, he says: "The *reason why God chuses this or that one* we are *not to cast upon the Lord, but upon man.* The promises are *universal, given* and *spoken to all men*, no one excepted, be he who he may, without any distinction. *It is God's will that all men should be saved.* Therefore it is not the fault of God who promises, and truly and certainly keeps what he promises, but our own who *will not* believe.

In a sermon on the words of Simeon: "If some are condemned and not saved, this is *not because God would have it so*, but that man *will not conform to his will*, and receive the Saviour whom God has ordained to be *the helper of all.* In God there is nothing wanting; he has prepared the Saviour, nay prepared him for all people, that every individual may enjoy him, not Simeon, Peter and Paul and Mary only, but all, no one excepted. Whosoever has need of help against sin and death shall find it; for thus God as a gracious father has ordained. Have a care then *that thou exclude not thyself through unbelief, and cast off this help*, which God hath not only promised, but most faithfully administered.

In his commentary on Micha, ii. 12. "Here we see God's great diligence in collecting, that he may gather them into one flock, to the same grace through Christ. But the wicked *resist the gracious will* of God, refusing to receive and obey the word."

In the short annotations to Matthew, "This word, lest they might be converted and I heal them, seems to be harshly spoken, as though he would not see and heal them. But all this passage must be taken together, like a chain hanging in closely linked connexion. This people has a hardened heart and closed eyes, &c. and therefore it is that I *cannot* convert and heal them. *I would*, he says, *heal them*, and therefore I send my son, but the hardness of their heart *resists* and *withstands* my will and their salvation. The *will to heal God has, but man's hard heart is the obstacle.*"

In vol. 1. p. 415. "This is the sin of all sins, when God is gracious and willing to forgive every sin, and man, by his unbelief resists and rejects God's truth and *will not permit* the death and resurrection of the Lord Christ to prevail. He that *will not believe* the word of Christ *nor accept* of his work, *resists* God's *grace* and bereaves himself of forgiveness."

To unbelievers he says, "If ye *will not* believe them the *sentence of condemnation remains* upon you, yea will become greater and heavier, because *you will not receive* that Christ, who *intended and designed to free you* from judgment and condemnation."

In the Preface to the New Testament, "The Gospel is a good *tidings* proclaimed to all the world, concerning a true David who hath fought with sin, death and Satan and conquered them and hath redeemed, justified, made blest and happy and brought to peace, and home to God, *all* who *lay in bondage of sin.* By reason of this they may sing songs of thanksgiving and praise to God, and be happy forever, *if they will but* believe and persevere in faith.

In one of his letters of consolation he says: "Granting that God almighty does know all things, and that every work and thought in all his creatures must happen according to his will, juxta decretum voluntatis suæ, still his *earnest will* and intention, his *command and eternal purpose* is, to *make all men to be saved*, and partakers of eternal happiness, as Ezekiel declares plainly, when he says, God desires not the death of the sinner, but that he may turn and live.—Does he then desire to make and to have all that live and move every where under the broad canopy of the high heavens to be saved and happy, then do not separate thyself from the grace of God by thy foolish thoughts &c.—His grace extends and spreads itself from the rising to the setting of the sun, from the south to the north, and overshadows all that repent, &c.—Mark the words in Rev. 3 in omnes super omnes (in all and over all) and see whether thou dost not also belong to those all, and art one of those who are encamped and fight under the banners of sin.—But let me speak distinctly and properly, *if thou wilt accept* of the Gospel of God, and *cleave* to it, and *apply to thyself his promises* and *persevere to the end*; then thou shalt be saved.

In a sermon on the Gospel Lesson of 20 Trinity he introduces God as saying: "I have given unto you my son, my best and dearest treasure, am *anxiously desirous* to speak with you, and give you instruction that you may obtain eternal life, but you *will not* hear me."—Again, "They are full of sin, I would fain help them by my word, but they will not.—And, if thou wilt diligently hear and observe my word thou shalt be made master over Satan, for *where my word is there am I also.*—Thou shalt enjoy this benefit that thy sins shall be forgiven thee and thy heart kindled with devotion and obedience. In short my word shall conduct thee on thy way to heaven and lead thee to eternal life, but alas the greater number of you go and contemn the word as if it were less than nothing.—Well, *thou wouldst not* have it otherwise; I preached to thee *seriously and earnestly*, but *thou wouldst not* hear me."

In the Dissertation on Genesis iii. 15. "Christ has his Gospel preached to all the world, and all that are subject to the enemy, *are intended to believe in him* and to cleave to him, to become justified, that is delivered from sin, the wrath of God, hell and Satan."

In a sermon on the Lord's supper: "We are not to abridge, curtail or limit the gracious promises of God, or to apply them only to the pious, holy people. They belong to the evil and the good, the small and the great, the cold and the warm, the dry and the green. There the blessing is; to every one it is offered; but every one will not accept it. God addresses all, but few thank him. Still it is true, all are blest, that is, to all it is offered, it is set before all.—The Gospel is a blessing earnestly and seriously intended, and extending to the whole human race. But that all do not become Christians is, because *they refuse and reject this saving blessing*.

And in a discourse on the words in Galatians, "There is one God and one mediator &c:" "Is it for all men, then we belong certainly to the number, and there can be no lack of redemption: for Paul speaks this by the Holy Spirit who is a God of truth. The lack is therefore on the part of those *who will not accept* of it, and either scandalously contemn or wickedly persecute."

Can any one, who reads the above quotations, for a moment suppose that the author of them was an absolute predestinarian, believing that God intended the salvation only of an elect portion of the human race, that the grace by which they are saved is irresistible, that the universal call of the Gospel was intended to be in them only effectual, and that with all the rest the word preached in their hearing is but word and sound without effect and power? No, according to Luther all men are intended to be saved, to all the word is preached and to all administered with the same intention, and wherever the word is, there is God himself, they that are lost would have been saved had they not resisted and refused, and they that are saved, are saved because they accept the promise and the gift, cease from resisting and cleave to the hand that offers help to all alike.—

Such are the opinions of Luther on this point of the subject, and such is the mode of doctrine too in the Lutheran Church. —The Lutheran Church, the constant opponents of absolute predestination, always taught concerning free will, what Luther taught when he argued from the Bible on the subject, and were never to my knowledge, in the greatest height of polemical discussion, and by the most violent absolute predestinarians on the continent of Europe, accused of a want of consistency in their systems of divinity when they universally discarded the notions of the Calvinists concerning the irresistibility of grace, and general and effectual calling. So Luther. He never per-

mitted his philosophic reasonings to interfere with his Bible instructions. And hence in his religious tenets he was biblical and consistent.

For the Intelligencer.

LUTHERAN MISSIONS.—TRANSLATED FROM THE GERMAN EVANGELICAL MAGAZINE.

Continued from Page 192.

These men, Pluetschau and Ziegenbalg, were truly apostolic, and possessed not only the requisite natural abilities, but likewise a burning zeal for the extension of Messiah's reign. They were not to be moved nor excited to fear by any toils, dangers or difficulties that they might encounter. The sixth day after their arrival witnessed the commencement of their efforts to make themselves masters of the Tamul and Portuguese languages; and to effect this purpose, they became the pupils of a heathen instructor, for written and printed means of instruction were wanting to them. By this plan, they learned to read and to write, but the import of words they could not acquire, because their teacher understood only the Tamul and Malabar languages. They soon afterwards became acquainted with another man, who was a considerable linguist, and in the course of eight months, they were capable of conversing. They perused the most celebrated works of the Malabars, and in the course of three years, they spoke (particularly Mr. Ziegenbalg) the language as fluently and elegantly as a native. It was nevertheless, one of the greatest difficulties they had to surmount. They had already in the year 1706, commenced a Portuguese school, and early in 1707 a Malabar, and defrayed the expenses out of their own salary, which only amounted to 200 dollars; the necessary expenses, such as transcribing the books, which they gave gratuitously to the children and the support of some poor children. On the 12th of May, 1707, they baptised five persons, commenced to build a church, and called it *New Jerusalem*. In the year 1708, Mr. Ziegenbalg made his first journey to the Heathen, which was however accompanied with many hardships, on account of the hatred which they feel towards Christians. Ziegenbalg being now well acquainted with the Tamul language, and having already translated some instructive books into it, commenced in the year 1708, on the 17th October, to translate the Scriptures. Without any reason, he was imprisoned four months, and after his release, he discovered that their money was exhausted, and debts contracted. Most opportunely, a contribution of 3144 dollars came from Europe. They obtained at the same time, a supply of books and

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medicine, and the commander of the colony was severely reproved for his hostility to the Mission. Two new Missionaries arrived at the same time—Messrs. Gruendler and Jordon.

In the year 1711, the translation of the New Testament was ready, and in the following year, the Orphan house at Halle sent them a complete Malabar printing establishment, and the English Societies, a Latin and Portuguese. In the year 1713, they established themselves a type foundry in Tranquebar.—In the year 1714, Ziegenbalg and Jordon visited Europe for the purpose of promoting their Mission, and returned to Tranquebar in the year 1716. In the year 1727, the Malabar translation of the whole Bible was finished. From this period the Mission extended itself greatly, and was powerfully sustained. The English and Danish society were very liberal in their contributions, and the King himself appropriated a fund to them.—Missionaries were proposed from time to time at Halle, and ordained at Copenhagen. They were assisted too, by the natives, who were highly useful to them. In this manner did this labour of love increase, and enjoy the most marked blessing of God. In the year 1740, 5689 converted Heathens in and about Tranquebar, had embraced the Christian faith. The Roman Catholic Missionaries visited likewise this place, and threw so many impediments in the way of the Lutherans, that the Heathen themselves advised them to lodge complaints before the government against the Catholics. They even went so far as to endanger the life of the Missionaries. But they chose to bear these injuries, and committed themselves to him, who judgeth righteously.

The Danish Missionaries often travelled to Madras and Cudelur where there are English Colonies. Madras is 36, and Cudelur 15 miles from Tranquebar. By this means, the English Mission was excited, in the year 1716, to establish schools, which were furnished with teachers from the Danish Mission. In the year 1726, Mr. Benjamin Schulze travelled to Madras, established a school there, acquired the Warug language, which was in use at that place (a dialect of the Tamul) and translated, with the assistance of a Brahmin, the New Testament.—He suffered more from the Roman Catholics than from the Heathen; but nothing could diminish his zeal for the kingdom of Christ. Rich was his harvest of souls among Mahometans, Heathens, and Roman Catholics. These latter produced a tumult, and proceeded to hostilities, but the Mahometan Governor was kind enough to repress the commotion and to punish the Catholics. Mr. Schulze at this time translated the whole Bible, but in consequence of his excessive labours, became dangerously ill. A new teacher, John Anthony Sartorius, was about this time added to the Mission. Some of the children were taught in the Warugian, some in the Malabar, and others in the Portuguese languages.

For the Evangelical Lutheran Intelligencer.

ADAMS AND JEFFERSON.

In the course of human events, circumstances frequently occur, which strike the mind with astonishment. Plans may be formed, and their execution attended with success, because the penetration of man can direct him in his actions. But when events occur, upon which human agency can have no influence, the most profound knowledge of the character of man, the greatest experience, prudence and wisdom will be equally vain, and no resource is left but acquiescence and resignation. Still however, in some unforseen misfortunes, hope may remain—the troubled waters may again become clear. But we can never hope to see again our Adams and our Jefferson. They have left us—their seats are vacant, and we remain but to mourn for their departure.

The sun of that eventful day, which was so glorious to them, rose brightly and gladdened our hearts Our bosoms thrilled with emotions too mighty for utterance. We celebrated our nation's birth-day. Little did we think at the moment when we were pouring forth our thanksgivings, and calling upon heaven to shower down its choicest blessings upon the heads of the venerable men, that they would at such time be torn from our embrace. Little did we think at the moment when our hearts dwelt with pleasure upon the certainty of their existence, that their hands were palsied, and that their hearts had ceased to beat. Yet soon was the melancholy fact announced that they were no more. How sudden was the transition from joy to sorrow! We fancied that they would long survive—but the pleasing vision vanished too soon. We fancied we saw a bright picture of future happiness—we beheld those venerable men, yet frequently seated on the anniversaries of that day, at the festive board. But the long concealed thunder awakened us from our fancied security—its roaring reverberated far and wide; nature, for a moment was in commotion—then all was silent. Adams and Jefferson had died!

All our public mourning, all our lamentations have only increased our grief and reminded us of the treasure we formerly possessed, but which we have now forever lost. But in their graves these patriots benefit America. No American, unless urged by the greatest turpitude of mind, will dare to commit an action unworthy of the American name, whilst the memory of Adams and Jefferson remains sacred—and sacred it will remain forever.

The emotions within the breasts of these men, during the few days previous to the consummation of their glory, can scarcely be imagined. The blood coursed vigorously within

medicine, and the commander of the colony was severely reproved for his hostility to the Mission. Two new Missionaries arrived at the same time—Messrs. Gruendler and Jordon.

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The emotions within the breasts of these men, during the few days previous to the consummation of their glory, can scarcely be imagined. The blood coursed vigorously within

their veins at the thought that half a century had proved how effective and well founded their exertions had been, to emancipate a nation. The day was almost at hand which was to be dedicated, as a day of joy and thanksgiving to Providence—the day was at hand, when the sufferings they and others had experienced, when the despair which had overcome the timid, and the hope which had roused the brave, were to be contrasted with the present peace and happiness—with the proof how unworthy of the American name despair had been, and how glorious to the arms of America, the hope and energy of patriots. The day came. They thought of their absent friend La Fayette, and fancied him to be seated with Americans and friends of Americans, whose hearts bounded with joy because he was yet in existence to celebrate the day. They thought of their departed friend, Washington—his spirit, they fondly imagined, every where present, hovered over them, pouring its balmy influence into their souls. They thought of what they themselves had been, but the thought was too much. Age had withered the nerves, once so strong in so holy a cause. The tide of conflicting emotions, rushed in too strongly—they sunk exhausted. As the incense arose from the altar of gratitude, it gently wafted to Heaven on its bosom, the spirits of Adams and Jefferson!

Their spirits fled, not amid the loud clangour of war; their last sighs were not confounded and unheard amid the horses' tramp, amid the shrieks of dying men, or the roar of cannon, but camly, in the midst of their sorrowful relatives, blessed by millions of happy men, with the firm conviction that Providence had always directed their actions and given them a happy issue, they died.

The progress of these men has been wonderful. They were particularly favoured by Providence, by being born at a time when all the talents of America's sons were put into requisition. Instead of sordidly employing their talents to their private advantage, they gave the world an example of patriotism triumphing over every consideration of individual interest. When their march was concluded, they passed their last days in a retirement worthy of themselves.

That two such extraordinary men should die on the same day, would alone have filled the world with astonishment; but the fact that they died on such a day, has no precedent. History has been explored, but presents no similar coincidences. Invention has been put to the test to furnish solutions to the apparent mystery, but all efforts are vain.

Eulogies without number have been delivered, pomp and splendour have dazzled men in the celebration of the deaths of these sages; but they will never exalt the dignity of these men.

Admiration cannot add to the brilliancy of their fame, or detraction dim the splendour of its rays.

In a few short years, probably all who acted their parts during the revolutionary struggle, will have followed those men, who but a few months ago have left us. But will they then be forgotten? As long as "life's crimson current" flows in the veins of man, a tear will always be dropt at the mention of their names. For a nation has mourned for Adams & Jefferson.

RELIGIOUS SENTIMENTS OF THE KING OF PRUSSIA.

A few months since, we stated that the Duchess of Anhalt Coethen, one of the petty sovereigns of Germany, had renounced the Protestant and embraced the Catholic religion. The Duchess is a natural daughter of the father of Frederick William, the present King of Prussia; and her apostacy appears to have been deeply regretted by the king, both on account of his regard for his sister's spiritual welfare, and from an apprehension that it would give countenance to a rumor which had been circulated, that he himself was attached to Popery. To discharge his duty to his sister, therefore, and to remove all suspicions from himself, the king wrote a letter to the Duchess, in which, after lamenting the rash step which she had taken, and commending her to the mercy of God, he proceeds in the extract which we have given below, to relate the manner in which he formed his own religious opinions. It is gratifying to find that a monarch, who ranks as one of the five most powerful sovereigns in Europe, has, after a long and serious investigation, embraced evangelical sentiments from a deep conviction of their truth, and of their accordance with the word of God. We before knew that king Frederick was a friend of Bible Societies, and of all the efforts of evangelical Christians to diffuse the spirit of true religion among his subjects,—we knew also that he had appointed Professor Tholuck, who is as highly distinguished for his piety and zeal as for his learning, to the Presidency of the University of Halle, the most important literary institution in Prussia; but we did not know till we perused his letter, that these measures were the result of a deep conviction of the truth of evangelical doctrines, founded on a careful examination of the evidences.

From Reichenecker's Statistical Tables we perceive that the king is only fifty-five years of age. May he long live to be a blessing to his people and a patron of all judicious efforts to extend the influence of pure religion in the north of Germany. The following is the extract to which we alluded:

New-York Observer.

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"For my own part, I can only, from the bottom of my heart, lament and deplore the gross error, the delusion, into which you have fallen. Assuredly, O most assuredly, you would have been safe from all risk of committing this dreadful act, had you, instead of giving your mind to the polemical writings of either Protestant or Catholics, read with care and attention your Bible, and in particular the New Testament. This is what I have done; for at a period of controversy some years ago, I endeavored to make myself intimately acquainted with the peculiar grounds on which both religions rest, and for this purpose I applied myself assiduously to the Bible, and sought therein the doctrines taught by Christ and his Apostles. This investigation led me to quite the contrary conclusion to that at which you have arrived; for since then I have been more satisfied in my mind, and more than ever penetrated with the truth of the old evangelic system, as established by the Reformation and Luther, and by contemporaneous, or at least recently posterior systematic writings, in particular the *Augsburgh Confession*, which, next to the Holy Scriptures, forms the foundation of the Evangelical Creed. This most strictly corresponds with the religion of Jesus Christ, as delivered to us by the Apostles themselves, and by the Fathers of the Church in the first ages of Christianity, before a popedom existed. It was far from the intention of Luther to found a new religion. His only object was to purify the faith from the base alloy and dross which had accumulated to such an extent, that more value was placed on this impure mass than on the genuine doctrine, which lay buried and almost annihilated under it. I did not hesitate to examine Catholic Missals and Catholic Catechisms, which I not only perused but studied. Against these I placed the old Evangelical Liturgies and service books of the first half of the 16th century (that is, of the time of the Reformation,) compared them with each other, and thus again recognized the perfect accordance of the evangelical doctrines with the religion of Christ, and, on the contrary, the decided departure therefrom of the Catholic doctrines in many cardinal points. Nevertheless, there is much valuable matter in the Catholic missals; but every thing good in them, Luther, or the authors of the Evangelic Liturgies, who labored in his name, acknowledged and attained. Since then, however, the men of modern theories have ventured to undervalue all this, and to treat the question as insignificant. But the pure evangelic doctrine still remains untouched, and may easily be found by those who do not begrudge the labor of seeking for it; as, in fine, has lately been done, the investigation having given birth to a renovation of the ancient Evangelic Prayer Book, of which, in its details, you probably know as little as you do of the old Liturgies of the time of the Reformation, the Augsburgh Confession, and other writings of the same kind.

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BLASPHEMY SIGNALLY PUNISHED.

On the 4th of August, 1796, between eleven and twelve o'clock in the forenoon, a violent storm of thunder and lightning arose in the district of Montpelier. In a field about a mile from the town, a body of 900 French soldiers lay encamped. At a small distance from the camp, five of the soldiers were assiting a husbandman in collecting in the produce of the earth for hire. When the storm came on, the whole party took refuge under a tree, when the five soldiers began to blaspheme God for interrupting them in their labour: and one of them in the madness of his presumption, took up his firelock, which he happened to have with him, and pointing it to the skies, said that he would fire a bullet at HIM who sent the storm! Seized with horror at the blasphemous declaration, the husbandman made all the haste he could to quit the company: but scarcely had he got to the distance of ten paces from the tree, when a flash of lightning struck four of the soldiers dead, and wounded the fifth in such a manner that his recovery was despaired of.

"Remember Lot's wife," was the admonition of our Lord. If you would escape, fly the company of the wicked and profane, for "verily there is a God that judgeth in the earth."

From the London Baptist Magazine.

The Missionary Priests in France are endeavoring to support Popery, by the adoption of an old device, which we had thought would never have been revived, They advise their adherents to *burn all books* that contain opinions hostile to the Roman Catholic system; and many persons have been foolish enough to comply with their directions. Above 500 volumes, containing the work of the French philosopher, were burned the other day at Toulouse, in the presence of a large assembly. We should have been much more surprised at this silly scheme, did we not know that the Devil is doomed to be outwitted.

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EXTRACTS FROM THE MISSIONARY JOURNAL OF REV. W. KEIL,

Appointed to visit the destitute districts of Virginia, for three months.

He commenced his labours in May, A. D. 1826, about forty miles from Strasburg, at which place he had been stationed for several years. Here he preached several discourses, and proceeded a few miles when another opportunity was offered, to preach the everlasting Gospel, to a small collection of people. Of the effects of these discourses, nothing is noticed; but, on Sunday, May 7th, when brother Keil addressed about one hundred and twenty persons from Ecclesiastes, xii. 13, 14. a number of persons were affected, and became so concerned for their souls, that they earnestly requested Mr. Keil to remain among them, in order to impart to them instruction in spiritual things. He at length promised to visit them once a month, after having performed his missionary tour. From hence, Mr. Keil proceeded on his way to Pendleton county, preaching frequently and holding prayer-meetings. Upon every occasion, he was cordially received, by persons of different denominations.

On the 17th, he preached to an attentive audience, in the Upper Tract church, and found the people very desirous to have an Evangelical Minister settled among them; here he baptized five children.

At Franklin, in Pendleton county, Mr. Keil remained some days, preaching in the town and its vicinity; he baptized several children during his stay in this place. For several days indisposition prevented him from proceeding farther, but as soon as he was convalescent, he continued his journey, and according as opportunities offered, labored for the salvation of souls.

On the 11th of June, Mr. Keil was compelled to travel all day, through a country, the population of which was so sparse, that no opportunity was offered him to preach. At night, he was fortunate, in arriving at a house, inhabited by a man of piety, with whom he had an edifying conversation. This man Mr. Keil says, is one of the Germans who was taken prisoner at York, (during the revolutionary struggle) and brought to Winchester, Va. where he attended regularly and with profit, to the preaching of the Rev. Mr. Streit. After some time, he moved to Tyger's valley, but no Lutheran Minister coming into the neighbourhood, and, being anxious to enjoy all the benefits the visible Church grants to its members, he was compelled to join the Methodists, who it appears, are the only religious denomination regularly organized and supplied, in this part of the country.

From the journal of Mr. Keil, it appears, that there are many districts settled by Lutherans, who are now deprived of the opportunity, to hear the word, and enjoy the ordinances, accor-

ding to the views and principles of our church. The consequence is, that some join other religious societies, whilst others become perfectly indifferent as to religion. Still, there are many who would return to their church, could they only be supplied with one of our Ministers. Frequently, Mr. Keil met with such, who have been compelled to attach themselves to other denominations, but declare, that a Minister of our church is very desirable, and would meet with a good support among them. All that our Missionary could do, to promote the cause of Christ, he performed with alacrity and zeal. He administered the Lord's Supper; and baptized upon one occasion eighteen children.

He travelled at least 1100 miles, baptized fifty-four children and youth—preached, to use his own words, "in towns, villages, private dwellings and woods, to numerous, ordinary, and small congregations—visited, conversed and prayed with a great number of families and individuals."

MR. BRIGHAM'S REPORT OF THE RELIGIOUS STATE OF PERU.

Passing down the coast to the capital of Peru, where the war with the mother country has but just closed, you see more of clerical influence, more of the fanaticism of former times.

The city of Lima, next to Mexico, was the most precious of the American possessions to the king of Spain. Here he sent his favorite chieftains to act as Viceroys, and here the nobility were crowded in great numbers. Here, too, the most exalted ecclesiastics were sent, palaces provided them, and enormous salaries given. Here the awful inquisition was established, convents and nunneries founded, with the richest endowments, and the church raised to a degree of grandeur and power, scarcely equalled in Rome itself.

In Lima there is seen about eighty houses of worship, some of them 450 feet in length, with two towers in front, a huge dome in the centre, and these loaded with six, ten, and sometimes fifteen ponderous bells. With more than twenty of these churches, convents of the different orders of men and women are connected, containing, in all, nearly 1,500 inmates besides the many found in branches of these houses, in the different villages of the country.

Before the revolution, riches to a great amount were found in these churces, consisting of gold and silver vessels, crosses, and candle-sticks, and numerous images, with beads, and crowns set with precious stones. But through the long conflict of war, these treasures have been robbed by one and the other party, and given to pay the arrears of the complaining sol-

diery. Their numerous and splendid paintings, however, yet remain, as well as the silver front and pillars of some of the altars; and the landed estates of the regular orders, some of which are worth fifteen or twenty thousand dollars a year, are yet untouched by civil power.

On entering this city from Buenos Ayres and Chili, one can see, at a glance, that superstition yet holds a sway here, which she has there in a measure lost. Friars are yet seen thronging the most fashionable streets, entering the houses of the rich, sometimes splendidly mounted on horse-back, or rolling in gilded coaches, with an air of confidence, which tells you that they do not yet feel the pressing hand of the new government. Liberty has here but just fixed her residence, she has many enemies, and is too timid to frown upon these powerful orders, and take from them the means of their pride and existence.—You yet see youths occasionally putting on the habits of monks, unconscious that they are beginning to live under a political system, whose policy will certainly be as much to destroy their influence, as it was that of the Spanish monarch to uphold it. The seizure of their funds is already a topic of frequent conversation among those in authority—the only question is—"When can the seizure with prudence be effected?"

In the cities of the upper country, Arequipa, Cuzco, Potosi, La Plata, and others, where they have been secluded, more of the old order of things yet exists. Religious houses are still numerous, wealthy, and influential; and youth of both sexes continue to enter them. The number of noviciates, however, is said to be much less than formerly; and from the recent expulsion of two monarchical bishops, it would lead us to hope, that superstition there, too, is soon to follow tyranny in its downward march.

The tythes in Peru are still gathered, as under the old system, a part of which are appropriated by the new government to the support of the secular clergy, the remainder given to hospitals, the university, colleges, or smaller schools, one of the latter of which is in the house of the old Inquisition.—*Missionary Herald.*

SACRED RELICS.

The subject of *sacred relics* is inexhaustible. Spalatine, the celebrated secretary of Frederic, Elector of Saxony, drew up a curious catalogue of sacred relics preserved in the principal church of Wittemburg. It contained the enormous number of *nineteen thousand three hundred and seventy-four.* Previously to the more correct ideas of religion which he received from Luther, the Elector was a great collector of these rarities.

But the relics in the churches of Halle were still more curious. These precious specimens of superstition are of very high antiquity. In the year 359, the Emperor Constantius caused the remains of St. Andrew and St Luke to be removed to the temple of the Twelve Apostles at Constantinople, from which precedent the search for saints and martyrs, whose bodies were supposed to possess extraordinary virtues, became general. The wonder seems to be how a sufficient number could be procured, to serve even by piecemeal for so many ages and churches; but this apparent difficulty is solved by father John Fervand, who asserts that "God has pleased to multiply and re-produce them for the devotion of the faithful." A specimen of a few may afford the reader some data by which to ascertain whether the probability is that they were multiplied by divine omnipotence, or by human credulity.

"The rod of Moses with which he performed his miracles.

A feather of the angel Gabriel.

A finger of a cherub.

The slippers of the antedeluvian Enoch.

The spoon and pap dish of the Holy Child.

A lock of hair of Mary Magdalene.

A tear our Lord shed over Lazarus, preserved by an angel who gave it in a phial to Mary Magdalene.

One of the coals that broiled St. Lawrence.

The face of a seraph with only part of the nose.

The snout of a seraph supposed to belong to the defective face.

Some of the rays of the star that appeared to the magi."

The bishop of Mentz, says Luther, boasted that he had a flame of the bush which Moses beheld burning.—*Col. Star.*

Professor CARTER, of New-York, now on a tour through Europe, in his 80th letter, written at Lyons last winter, notices the following incident:

"On our way from the cemetry to the little church of Notre Dame de Fauvieres, we met a poor man who was doing penance by walking over a rough stony and frozen path, without shoes or stockings. He had apparently just been to the chapel to say his prayers, and perhaps to receive his sentence from the priest. What must be the character of ecclesiastics, who impose such a punishment of religious offences, and how degraded the people who quietly submit to it!—After such an exposure of the naked feet on a cold day in the depth of winter, the next pilgrimage of this deluded votary will probably be to the cemetery instead of the chapel"

THE SPANISH INQUISITION.

The blood-thirsty inquisitor, who has grown grey in the service of the Mother of Abominations, who has long made it his boast, that none of her priests has brought so many hundreds of victims to her horrid altars as himself: the venerable butcher, sits on his bench. The helpless innocent is brought bound from his dungeon, where no voice of comfort is heard, no friendly eye glances compassion; where damp and stench, perpetual darkness and horrid silence reign, except when broken by the echo of his groans; where months and years have been languished out in want of all that nature requires; an outcast from family, from friends, from ease and affluence and a pleasant habitation, from the blessed light of the world. He kneels; he weeps; he begs for pity. He sues for mercy by the love of God, and by the bowels of humanity. Already cruelly exercised by torture, Nature shudders at the thought of repeating the dreadful sufferings, under which she had almost sunk before. He protests his innocence. He calls Heaven to witness for him; and implores the Divine power to touch the flinty heart, which all his cries and tears cannot move. The unfeeling monster talks of heresy, and profanation of his cursed superstition. His furious zeal for priestly power and a worldly church, stops his ear against the melting voice of a fellow-creature, prostrate at his feet. And the terrour necessary to be kept up among the blinded votaries, renders cruelty a proper instrument of religious slavery. The dumb executioner strips him of his rags. The rack is prepared. The ropes are extended. The wheels driven round. The bloody whip and hissing pincers tear the quivering flesh from the bones. The pullies raise him to the roof. The sinews crack. The joints are torn asunder. The pavement swims in blood. The hardened minister of infernal cruelty sits unmoved. His heart has long been steeled against compassion. He listens to the groans, he views the strong convulsive pangs, when nature shrinks, and struggles, and agonizing pain rages in every pore. He counts the heart-rending shrieks of a fellow-creature in torment, and enjoys his anguish with the calmness of one who views a philosophical experiment! The wretched victim expires before him. He feels no movement, but of vexation at being deprived of his prey, before he had sufficiently glutted his hellish fury. He rises. No thunder roars. No lightning blasts him. He goes on to fill up the measure of his wickedness. He lives out his days in ease and luxury. He goes down to the grave gorged with the blood of the innocent; nor does the earth cast up again his cursed carcass.

Can any one think such scenes would be suffered to be acted in a world, at the head of which sits enthroned in supreme

majesty, a being of infinite goodness and perfect justice, who has only to give his word, and such monsters would be in an instant driven by his thunder to the centre; can any one think that such proceedings would be suffered to pass unpunished, if there was not a life to come, a day appointed for rewarding every man according to his works?—*Burgh.*

GERMANY.

An American gentleman who has spent 15 months of the last two years in Germany, writes thus to one of the editors, under date of October 10th. "I left Germany with great regret. I love the Germans, their literary institutions, their language and their literature; and so agreeable has been my residence, that I should have remained there a year longer, had my health and other circumstances permitted."—"Rosenmuller's Handbuch der Biblischen Alterthumskunde," [Rosenmuller's Dictionary of Biblical Knowledge,] "is very highly spoken of, and is considered altogether superior to any thing previously published. The third and last volume will be published in from six to nine months. It is so superior to Bellerman, that the latter work will not be much esteemed after its appearance. —The best ancient Atlas is that of Reichard. It comprises 11 maps, and costs 11 German *dollars*; equal to 8 1-4 dollars of American currency. It is expensive; but some of the maps are uncommonly large, and they are very well engraved.—There have been no very recent Statistical works of Prussia. The fullest is that of Hoffman, published in 1820."—*New York Observer and Chronicle.*

THE BIBLE CAUSE.

For the following extract of a letter from Rev. J. C. Brigham, we are indebted, to that interesting and valuable journal, the New-York Observer and Chronicle.—We see and hear, that many professors of religion, in different parts of our happy land, contribute nothing whatever, to promote Bible societies, and as they alledge, because the citizens of the United States, are very generally supplied. We trust, that the following, will correct such erroneous impressions, and excite our people, to engage zealously, in the Bible cause. Every true patriot, philanthropist and christian, must take a deep and lively interest, in an institution, which in defiance of men and devils, promotes civil and religious liberty, and, dispels the darkness of idolatry and superstition.

"I reached New-York in season to attend the anniversary of our National Bible Society; and after a long residence where the people are perishing for want of Bibles, this occasion was indeed an interesting one. Since that period I have become connected with the American Bible Society, as one of its Secretaries. I knew no way in which I could be so useful to South America. You cannot yet preach there, for the laws forbid it, but you can send the Scriptures, if you had them, by *thousands*, yea by *millions*. There are in those countries 16,000,000, of baptized people, and not ten thousand Bibles in their own tongue among them all. They are now willing, in many cases anxious, to receive these long prohibited sacred books. What a field for our glorious *Society*. But we have much, very much to do in supplying the growing numbers of our own country. We find in every part a lamentable deficiency of the word of life. In one county in this state (N. Y.) 1200 families are found destitute; in another more than 400; while in Ohio, Indiana, Illinois, Alabama, and Missouri, there is if possible a greater deficiency. It is candidly believed that in this highly favoured land, there are at this day not less than three millions of our countrymen without this holy book, "the lamp to our feet and light to our path."

"Consider too that our population is increasing at the rate of 500,000, a year, a number greater than that of all the Bibles which this Society ever printed; consider too that very few private printers now print the Bible; and then tell me what is to become of our millions of children who are coming on the stage, and are to come in future. Unless there is a new, a great effort, we shall soon find an overwhelming number of our people without God's word, and iniquity in a thousand forms coming in like a flood."

AWFUL.—A company of young people, says Lorenzo Dow, going to a tavern, one of them said, "I will ride there as Christ rode into Jerusalem; instantly his horse started, ran a distance, and threw him against a log. He spoke no more until he died; which was the next morning.

A letter dated October 11, 1826, from the Rev. M. Myerhoffer, came to our hands a few days since. Mr. M. intended it for the Synod; it contains an apology for his absence, which it is stated, was unavoidable. He says, that the churches, of which he has charge, are in a flourishing condition, that he has collected money for the Seminary, and makes his parochial report, viz:—Baptized, 178; confirmed, 73; communed, 840; deaths, 29.